

the Native Voice

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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VANCOUVER, B.C., JANUARY, 1948

PRICE 10 CENTS



SWANAMIA — MRS. AUGUST JACK KHAHTSA HLANO

GRANT THE OLD-AGE PENSION TO AGED INDIANS!

18th Annual Convention at Bella Coola, B.C.

December 11 to 18, 1947

OFFICIAL OPENING OF CONVENTION

The 18th Annual Convention of the Native Brotherhood of British Columbia was officially opened by President William Scow, and Legislative Chairman Rev. P. R. Kelly, after which the Brotherhood sang their Battle Song, "Onward Christian Soldiers".

President William Scow reported on telegram received from Major McKay, conveying good wishes and support to the Native Brotherhood Convention informing members that Indian Agent, Mr. Anfield would represent the Department of Indian Affairs.

President William Scow called upon Mr. Anfield to address the Convention.

MR. ANFIELD'S SPEECH

Indian Agent Anfield informed meeting that Major McKay wholeheartedly wished to attend the convention of the Native Brotherhood of B.C., as this would have been the Major's last chance to attend a meeting with British Columbia's coast Indians, but owing to the fact that Commissioner James Coleman had been ill for some time, it was necessary for him to remain at the Vancouver office. However, the Convention could rest assured that his whole heart and soul would be with the organization. Mr. Anfield spoke in praise of the officials and delegates who are carrying the burden of the organization, as the burden is placed entirely upon their shoulders, and this represents a tremendous responsibility. The responsibility of the president is also tremendous and the people who pay their fees are the backbone of the forces that strive to make success their goal. "You have big things to do and between your organization and the Indian Department there is no enmity. We do not have to fight. Though we do not agree at times, what would this world be like if we all agreed.

Now is the time that you must press your wishes and waste no time, this is very urgent, please do not delay. This is the time and place that you must forward your opinions and also the opinions of religious denominations.

There are many briefs being forwarded and you must forward something very definite as this is vitally important and will be acted upon at once. The Committee at Ottawa wants to hear from you and know exactly what the people want, and you must make up your minds to this question: Do you want enfranchisement or do you not?

I am extending on behalf of the Indian Department, good wishes for the success of this Convention and urge you to use it as a short cut to success. Do not write letters to us, but use the facilities that are granted to you—that is the short-cut to Ottawa and the parliamentary committee.

The Native Brotherhood of B.C. is therefore officially opened to administer their business direct to Ottawa.

MR. PRUDEN'S SPEECH

President William Scow thanked Mr. Anfield for his encouraging support and advice to our delegation on behalf of the Indian Department.

Mr. Scow called on Indian Agent Mr. Pruden of Bella Coola to give an address.

18th Annual Convention

Many surprises were in store for the delegates and visitors who attended the 18th Annual Convention at Bella Coola and banquets were given every night and heartfelt appreciation goes to those who sponsored them. The courteous manner in which these festivities were carried out was an example of the friendliness that exists in that far-off village.

Mr. Caleb Williams of Bella Coola who is Vice-president of the Central District, was Toastmaster at all banquets and added dignity and gaiety with his fine humour, prior to calling different speakers from delegates and visitors to entertain. Delegates spoke in their native dialect and their speech was interpreted by one of their people. Speeches were made in the old Hudson Bay language of Chinook by some of the older chiefs and many a tale and experience of the past was again brought to life which were immensely enjoyed.

At one of these occasions, a colorful concert was enacted by the people, with Caleb Williams acting as Master of Ceremonies. The concert included the following:

1.—"O Canada" and "Comrades", by Bella Coola Band, Dickson, bandmaster.

2.—"Tumbling Tumble Weeds"—Cowboy song by Garnet Schooner, Billie Nappie, Mary Nappie and Francis Nappie.

3.—"Remember Me", by cowboy Garnet Schooner.

4.—Speech in Chinook by Joe (Stikine) Saunders.

5.—Native Brotherhood Song by Ivan Adams.

fee at the end of the fiscal year. I also said to my people what little ability I have and what little strength I have—I'll always be on call to the end of my life, and my life belongs to my community.

The officers of this branch are William Freeman, president; Samson Starr, vice-president; Peter Neasloss, secretary-treasurer.

Officers of the local branch of the Sisterhood are President, Mrs. Maggie Robinson; vice-president, Pauline Sandy; secretary-treasurer, Mrs. Flora Starr.

Klemtu Report On Convention

By WILLIAM FREEMAN

At the termination of my report re activities as President of the Klemtu branch of the Native Brotherhood, the local Sisterhood branch served refreshments. I spoke for one hour and twenty minutes. In part I pointed out that this is the best chance of the Indian to settle grievances, while the door of the tribunal of justice is opened wide. Many of our fellow natives do not realize this and turn away instead of fighting it side by side with the Brotherhood. For when the new Indian Act is framed, there may be no further adjustments for the next hundred years. So it is best to support and uphold the work of the Brotherhood, for the executives of this great organization are working tirelessly for advancement. This is our greatest stand and if we lose we'll be a forgotten race within the next century. So let's support the great undertaking of the Brotherhood and place our unwavering faith on our leaders.

I was gratified with the genuine response. One of our members walked up and paid his fee for 1947, and promised to pay the 1948

And Jesus said unto them: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst."—Gospel of St. John, 6th chapter, 35th verse.

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VANCOUVER, B.C.

6.—Christmas Carol by Bella Coola Church Choir.

7.—Cowboy song — Garnet and Vernie Schooner.

8.—"Holy Night", by Bella Coola Choir Girls.

9.—"The Yodelling Hobo,"—Vernie Schooner.

10.—Song with guitar accompaniment.

11.—Bella Coola Band (14 men in Band).

12.—God Save the King.

The Bella Coola Band, under the mastership of Dickson, did fine work in opening the evening's entertainment by playing Canada's National Anthem and following this with "Comrades."

The favorite song of the open range, "Tumbling Tumble Weeds", was sung by the Nappie and Schooner quartet and drew many an applause from the audience, and also the song by Garnet Schooner, "Remember Me." Garnet can be assured that he will be remembered for many a day.

Joe Saunders, known as Stikine, gave a very entertaining speech in the Chinook language and mixed with humour and expressions that only a Stikine can do. Ivan Adams sang the Native Brotherhood song, he added special punch to the activities of the organization and the words were very encouraging to those present.

The Christmas Carol and Hymn "Holy Night" was enacted by seven girls of the Church Choir as they appeared in the dress of Angels to the hushed humming of "Holy Night". The hall was darkened and a spotlight thrown on the stage showing only the girls dressed in white. It was beautiful to see since Christmas was only a few days away. The girls received a great ovation from the crowd, so much so that they were obliged to enact it once more. The scene will long remain in the memory of each visitor.

Vernie Schooner added a barrel of fun to the next act by playing the "Yodelling Hobo". There is no doubt that his hobo antics were enjoyed. His guitar even was in the mood and his costume appropriate. The balance of the card was entertaining to the end. The Bella Coola Band played one more tune prior to "God Save the King."

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Salient Points Covered at Brotherhood Convention

1. Recognized by the Brotherhood is the vast improved treatment in the dealings of the Natives by the Indian Department since the Department of Health and Welfare took over the supervision of Indian medical treatment.

2. Disclosed at this Convention was the fact that the special \$100,000 grant in lieu of annuities to the Indians of British Columbia since 1927, is at the disposal of the Indian Commissioner of B.C. It was decided by the Convention that the Native Brotherhood of British Columbia will insist that it have a greater

voice in the spending of this money. A motion was passed that

(a) "henceforth, we will recommend that 25 percent be spent to assist students who of necessity attend schools away from the reserves—public school students should be assisted to the amount of \$175 each per year, high school students to the amount of \$500 each per year, and those attending the University be assisted to \$900 each per year.

(b) 25 percent be used to assist those who need specialized medical treatment;

(c) The balance of 50 percent be used and be apportioned to the different bands on a per capita basis for purposes of urging welfare treatment and general improvement of the reserves."

3. The Native Brotherhood of British Columbia insists that it be represented on the Committee doing the actual drafting of the revision of the Indian Act.

4. The Brotherhood accomplished a very fine spirit of cooperation. Greater harmony was in evidence at the 18th Convention than at any other held.

BELLA COOLA SISTERHOOD WELCOMES DELEGATES

The delegates and visitors arrived at Bella Coola Thursday midnight, December 11, and on Friday were entertained at a dinner given by the Ladies' Auxiliary, and great credit can be given to these women for the able manner in which every visitor was entertained.

Friday night a banquet took place at seven o'clock and none was disappointed as all were well served and courteously treated. Many speeches were made by delegates and visitors alike. At the conclusion of the banquet a moving picture was shown in the community hall. An admission charge was made and the entire proceeds of \$100 was donated to the treasury of the Native Brotherhood of British Columbia.

The Saturday dinner was given by the Girls' Auxiliary and also the banquet held at night, and many a contented look from the crowd plainly said that this also was a grand success. Following this were basketball games between Valley boys, also between Bella Coola girls. The entire proceeds of a collection amounting to \$47.50 was donated to the treasury of the Native Brotherhood.

On Sunday the visitors were treated to a trip up the Bella Coola Valley

Banquets were given every night by the various organizations of Bella Coola and a raffle was also in progress, and the Girls' Auxiliary donated four beautiful home-made quilts for this occasion. The proceeds of this raffle amounted to \$74.50 and was given for the use of the Bella Coola Hospital. A collection of \$31.50 was also donated for the purpose of buying an X-ray machine which the hospital is in sore need. The Girls' Auxiliary is taking care of these needs and wonderful progress is being made.

Preparation for The Convention

The village of Bella Coola was well supervised in the preparation for the 18th Annual Convention of the Native Brotherhood of British Columbia which was held from December 11 to December 18.

The supervision made by the local branch of the Native Brotherhood composed of Chief Samuel King; Albert King, President; Ordene Mack, Secretary, and Jim Edgar, Treasurer, was a tremendous undertaking. The roads through the village were bull-dozed and graded and gravel was laid when the continuous rains threatened to make them boggy. Accommodations for the many delegates and visitors were well prepared in advance and comfort was ensured.

The Union Steamship "Catala" was met by the Bella Coola Committee and the visitors were transported to the community hall by cars and trucks where hot coffee and sandwiches were served, to the shivering crowd.

Entertainment was enjoyed and at the conclusion the visitors were taken to the homes that were prepared for a week's stay. Every comfort was awaiting and a grand time was had by all.

It might be added that this community owns a bull-dozer and donkey which the men use for logging in their spare time when they are not at the fishing grounds, and it also serves the purpose of hauling logs from the hills to the backyards of their homes to be cut up for wood. The cost of this machine was approximately \$2500. This expense was borne by the people themselves.

Sports at Bella Coola

Delegates and visitors were treated to a night of sports following a banquet given by the Women's Auxiliary. A basketball team from the Bella Coola Valley composed of white girls known as the "Jerks" versus native girls "Wonders" provided a very interesting contest. The "Wonders" (Pearl Siwallace, Gladys Elliot, Mary Hall, Helen Hans, Frances Nappie, Rhoda Snow, Mercy Webber and Beatrice Siwallace) after a bad start and very much in the rear through the game, managed at the dying moments of the game to win by the very narrow margin of 21 to 20.

Spectators became excited and panicky when the "Wonders" showed signs of gaining and roared their approval when they finally scored the winning basket.

Following the game between the "Wonders" versus "Jerks" was another game between the Bella Coola white boys known as the "Goats" versus "Native Brotherhood" (Andy Siwallace, Hubert Nelson, Willie Mack, Jack Edgar, Wilfred Tallheo, and Johnny Moody from Bella Coola, and Godfrey Williams, a rangy player who contributed much to the success of the "Native Brotherhood" team, and David Bell of Bella Bella, and also the long-winded Moses Williams of Kitamaat). This game was also very interesting as the two teams were very evenly matched and some real talent was shown on both sides, much to the delight of the visitors. The result of the game showed again a narrow margin: "Native Brotherhood" 39, "Valley Goats" 34.

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NATIVE VOICE

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The Native Brotherhood of British Columbia takes great pleasure in extending their sincere thanks to the personnel of the B.C. Packers Limited. After an appeal had been made by the executives of the Brotherhood for assistance regarding accommodations, the manager of the B.C. Packers plant at Namu Cannery, upon short notice, supplied the visitors with housing, bedding and every other means of comfort, even to the extent of hot food. This kind act will be remembered by our delegates from the north. All accommodations and hot meals were supplied "gratis," and again we extend our gratitude to those who assisted in making our boys feel at home.

President William Scow.
Secretary Herbert Cook.
Business Agent Ed Nahaney.



By NA-NEE

(Haida for Grandmother)

Adventures of Master Deer Ah Tush Mit

By GEORGE CLUTESI

Word had been received in all the Native villages that there was a spirit roaming about the land changing people into animals and birds. The news reached Ah Tush-mit's Native village. All the Natives were greatly disturbed and afraid of this spirit, Quat Yaht by name, who had the power to change anyone into an animal or into a bird at will.

The disturbing news finally reached Ah-Tush-mit's ears. He resolved, like a hero that he believed himself to be, to do something to stop this spirit. He boasted to one and all that he was not afraid and that he would kill this Quat Yaht, the evil one, when he met him. So As-Tush-mit got himself the largest pair of mussel shells that he could find and straightway began sharpening them on a piece of sandstone. While he was busy sharpening them he composed and sang this little song:

Sharpen, sharpen, sharpen
Do I sharpen for he who comes
To change people, to change
people,
Sharpen, sharpen, sharpen,
Do I sharpen for he who comes
to change people, to change
people,
Sharpen, sharpen, sharpen.

Ah-Tush-mit was so busy at his task that he did not notice a strange man approach him until he spoke and asked, "Pray, what doest there, Ah-Tush-mit?" Ah-Tush-mit stopped his singing, looked up at the stranger and began his boasting once again. "So," he began, "I have fashioned me a pair of the sharpest daggers from these mussel shells and I am going to stop Quat Yaht the evil one who changes people."

"Ah, what a pretty pair of shells," the stranger commented, "truly hast thou fashioned out a thing of beauty. Pray, let me see, let's have it here," continued he. Ah-Tush-mit handed over his daggers. He was very proud of himself and flattered indeed because of the stranger's praise. The stranger smiled. "Now let me see," he mused, "what can we use this for? Come here, Ah-Tush-mit, come closer." When he came closer, the stranger placed the shells one on each side of young Ah-Tush-mit's head. "Now shake your head, nod, there. That is good, very becoming on you indeed."

When poor Ah-Tush-mit shook his head the pair of mussel shells was transformed into a pair of long, long ears.

"Now," continued the stranger, who was no other than Quat Yaht, the evil one, "give me that sandstone." He placed the piece of flat stone for his tail and stooped down and scooped up a handful of the white dust which poor little Ah-Tush-mit had filed off his shells, and sprinkled it to his backside, slapping him the while and commanding, "Shall thou be known henceforth as Moowutch, or the Deer. Go on and roam the forests." That is why the deer has such long, long ears, his tail black and the underside white.

HOUSEWIVES' CONSUMER ASSOCIATION

North Vancouver Branch
Lynnmore P.O., B.C.
January 15, 1948.

Copy of Resolution sent to Hon. Paul J. J. Martin, Minister of National Health and Welfare.

RE AGED INDIANS AND OLD-AGE PENSIONERS

"Whereas members of Housewives' Consumer Association desire to see the living conditions of all Canadians improved when below the minimum of health and comfort, this meeting resolves to urge our Government to include AGED INDIANS in the General Old Age Pension Scheme in place of causing them to exist on the inadequate and unsuitable food now supplied through Government Indian Agencies.

"Furthermore, we wish to remind our Government that AGED INDIANS appear to be the only Canadian citizens who do not come within the provision of the Old Age Pension Act, which, in the opinion of our members, is an unjust discrimination against our Native People."

Signed: SHEILA YOUNG,
Secretary-Treasurer.

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THE NATIVE VOICE

DRUM BEATS ACROSS THE BORDER

By CHIEF SHUP-SHE

The Real-American Post 6923 Veterans of Foreign Wars at Lapwai, Idaho, have asked the government for the use of the old fort, now no longer in use, to be used as a Post Headquarters. The vets are all Nez Percé.

Cowboy star Gene Autrey is using 100 Papagos in one of his next pictures. For once real Indians are taking true to life parts.

If two reservoirs were built near San Juan and between Gallup and Ship Rock with canals and laterals, about 110,000 acres of land could be put to use for some 12,000 Navajo people.

The oldest Indian in U.S. is believed to be an old Navajo 137 years old. This is established by a family who had his services in 1860. He is still active and has his third set of teeth.

Miss Elma Smith of Tohatei has her master's degree from University of Arizona and also her bachelor's degree from there in 1941. She plans now to return to her people, the Navajo, to teach. We wish her much success.

Plans are going forward for an all-Indian powwow to be held in Old Mexico at the Maya ruins in the interest of bringing all our tribes together at the seat of races cultural Eden.

Additional files of data are being compiled each week. We hope they will aid later generations in proof of Indian blood claims. Many people who have legal rights as Indians are losing millions of dollars because even today proof of Indian blood has been lost. Every year which slips by causes more and more chances for your records being lost or forgotten. Are you sure your grandchildren will enjoy their rights and have full proof of Indian blood to aid them?

Any Indian may make use of our service by mailing such information as deemed proof, as tribal name, clan name, father's and mother's name, date and place of birth, blood kin names and how

related to you, etc. All papers sent to us will be copied onto our form sheets. Your personal papers will then be returned to you with a carbon copy of our file form. Valuable papers should be forwarded only via insured mail. This service is free save for charge to re-insure returned papers to their owners. Address Legal Aid Bureau, 3108 Woodrow Avenue, Ft. Wayne 3, Indiana, U.S.A. Our files are held in fireproof containers open only to our legal staff, you or your family, or your legal agent with your o.k.

Greetings for the year 1948 to all our Canadian friends from all the Indians below your border in U.S.A.

In 1930 the census in Mexico showed 1,180,000 people who speak only an Indian language.

From St. Augustine, Fla., all the skeletons uncovered in the burial ground at the Fountain of Youth Park here face the east. They were of the Timucuan tribe.

One of the oldest continually inhabited communities in the U.S. is said to be Oraibi, a Hopi village in Northwestern Arizona. It dates back to 1370 on the pale face records and age rings of timbers used in building at Oraibi.

As early as 1828, the Cherokee Indians under their own enlightened system of government were issuing from their own printing presses hymn books, volumes of various kinds and a regular weekly newspaper, all printed in the Cherokee language.

Robert L. Ripley once made the statement that Haimuckumarackickarainatackenquaquel means 7 in the language of the Zaparo tribe of the Rio Napo. No doubt the Zaparo's never shoot crap or they would have cut off a few letters.

A late find near Richmond, Va., of an archaeologist was a buried prehistoric hatchet weighing 145 pounds. Peacemakers must have run large in those times.

James Knox, of Fort Hardy, was in Vancouver on a visit as well as on a business tour. Jimmy is waiting to put his boat "Mimie" on the dry-dock for an overhaul and in the meantime will see the doctor regarding injury to his thumbs. He will leave shortly for his home at Fort Rupert, B.C.



To our patrons and friends who have not received our little souvenir sent out during the holiday season! Please write or call in for one when in town. Remember — you're welcome.

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THE SONGS OF UAILMIT

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These legends were given to Eloise Street by Chief Khalserten Sepass of Chilliwack. He had them by exact memorization in an ancient Indian tongue which he translated into Chilliwack Indian. Through this medium with the help of Chinook and what English he had, Mrs. C. L. Street and Eloise Street were able to get a translation accurate in rhythm and meaning. These legends have never been published before and will not be put into book form until printed in this paper. There are sixteen chapters in all, and they give a history of our Indian race as handed down from Medicine Man to Medicine Man. In later chapters, the legends tell of the Flood and the rise of Man again from that time.

TSOHEAK

Tsoheak, the wild man,
Felt the punishment of Khals;
Tsoheak, man by day,
Stukaya, the wolf, by night.
Many were the children carried
crying to his woods-lair;
Many were the mothers left weep-
ing in the lodges.

Tsoheak
Followed his wild instinct
And cared not for Khals.
"He sleeps," cried Tsoheak,
And fared forth on his evil hunt-
ing.

Khals met him by the water,
As he lapped wolf-like at the
water;

Khals stood . . .
Above him in the air,
Tsowayhis, the Bird of Heaven,
Poised on his huge wings,
His fierce gaze
Burning down.
Then, from the eyes of Tsowayhis,

Came Tsalukut, the lightning,
One flash.
Tsoheak was no more than a great
cry
And a scattering of sparks,
Turning to gray ash
Upon the water.

Khals spoke.
"You, Tsoheak,
Your spark will be a bad fly,
A biting fly,
Gray, like your ashes.
It will breed on the water,
Quahil, the mosquito,
The bitter ash of Tsoheak, the
child-eater.
Tseohill,
Will hunt you and kill you,
But you will go on
As long as there is water upon
Schwail, the earth,
And Tseohill will remember,
As he feels your hot spark,
That Khals is still Khals
And Tseohill is only Tseohill.

Native Voice

Down in Vancouver the Native Brotherhood of British Columbia publishes its official organ, known as the "Native Voice." This monthly newspaper has just ended its first year of publication, and a glance at the November issue shows the great strides that have been made in giving the Indians of the province a medium of expression for their many problems and grievances.

Contrary to what might be expected, however, the "Native Voice" does not consist entirely of complaints about the hard lot of the Indian. It devotes more than usual space for a paper of its size to articles on native arts and crafts; translations of coast legends and poetry; Indian veterans' affairs; biographies of outstanding native personalities; and in the November issue particularly there is an excellent account of the discovery and development of a 17-year-old girl artist, Miss Judith Morgan, at the Indian Residential School at Alberni.

The "Native Voice" is edited and controlled entirely by Indians. It is well written and produced, and it shows above all else that given education and opportunities, the natives can do very well for themselves indeed. In their struggle to escape from the "protection" of the Dominion Government, they have more than a few paleface supporters.—Free Press, Powell River.

Greeting

Greetings and Salutations to all my Red Indian brothers, and to all my White Friends:—In this, my first, assignment as your Associate Editor representing the eastern part of Canada, it is my desire, first of all, to shake hands with each one of you, dear readers, from my heart. A very great honor has been bestowed upon me, and a certain amount of responsibility is now mine—mine to make THE NATIVE VOICE a stronger voice.

—Big White Own.

Albert Sinclair of Smithers and Dick Naziel of Morristown, came first and second respectively in the Log Chopping, while Peter Jim of Morristown was first and Tom Collison, whiteman from Smithers, was second in the Log Sawing.

However there were no Indian winners in the nail driving contest for the ladies.

Prize list will be out earlier in 1948.

We announce with deep appreciation a donation of \$9.00 by the Klemto Branch of the Native Brotherhood of British Columbia.

Native Voice Publishing Co. Ltd.

'Ontario's Flying White Judge'

It gives me great pleasure to introduce to you Ontario's Flying White Judge, Magistrate E. R. Tucker of Cochrane, Ontario, a loyal and true friend of the Red Indian people. He is one of the most earnest and enthusiastic exponents of the need of fair play and better medical service for the Indians of the Hudson and James Bay areas of Ontario. In a recent interview with Mr. E. R. Tucker in Toronto, he said to me:

"Along the shores of the Hudson and James Bay areas the Indian lives today by hunting much as he did before Columbus discovered America—with only two exceptions. Wild game is not as plentiful as it was when only the Red Man roamed the forests and plains and the white man's diseases take their annual toll of the native populace." He added, "The Indians of James Bay area are the forgotten people of Ontario, and many of them are dying from lack of proper medical attention. Such a condition should not exist in Canada."

For many years Magistrate E. R. Tucker has been urging the federal Department of Indian Affairs to improve medical services along both bays. He recited numerous cases of hardship to me caused by lack of help. By holding court sessions at several points along the bays and by picking up a knowledge of Indian dialects, Mr. Tucker has become very acutely aware of their needs. For more than 27 years Magistrate Tucker has been interpreting the white man's law to 8000 or more Cree Indians of James and Hudson Bays. . . . He most certainly should know what he is talking about!

Continuing, he said: "Time and again the federal government, which is responsible for the welfare of the Indians across Canada, has promised that a hospital costing more than \$1,000,000 would be built to serve the James and Hudson Bay natives, but nothing has been done." Building men familiar with northern conditions have told him that it will be at least several years, perhaps even ten years, before such a hospital can be in full operation.

At a recent Red Cross Advisory Council meeting, in the city of Toronto, he made the following state-

ments: "Indian men, women and children are being shamefully neglected, and they are dying mainly because they are not being supplied with regular and adequate medical care. Most of them are unable to obtain sufficient food calories necessary to withstand the ravages of disease. These poverty-stricken Indians live in constant fear of death. Four hundred per 1000 of their babies die at birth, compared to 52 among white children, and 700 per 1000 are afflicted with T.B. In spite of these terrifying facts they have a splendid war record, and the loyalty of these Indians is indeed admirable. They, who are Canadians, and were so, long before the English and French! Ladies and gentlemen next to relief to the suffering people of Britain, the most pressing opportunity for service in rendering relief to suffering humanity is in our own province of Ontario, on the shores of James Bay."

Concluding the interview, he said: "I know the Canadian Red Cross is not encouraged to go into the area of James Bay to help the Indians because the federal government would consider this a reflection on their responsibilities, but I am hoping they will go ahead anyhow."

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NEWS FROM ALBERTA

By JOHN LAURIE

Saddle Lake local reports that organization for the coming year is completed with the following officers: President, Simon Memnook; secretary, M. E. Steinhauer; treasurer, Barner Cardinal; director, Robert Houle. These men have been loyal and faithful members of the I.A.A., and will serve the members well.

Christmas festivities at Sarcee Reserve were very successful this year. The school concert was held December 19 with an excellent and varied program. Christmas Day services were well attended and the Band Christmas tree was held in the hall on December 26 when items from the school concert were repeated and many gifts distributed to the children of the Reserve. On December 29 the chief and councillors entertained the band members at a Christmas feast and the same evening the Christmas dance took place with guests from several other reserves present. The whole program was excellently arranged and a credit to the chief and his councillors. An especial vote of thanks should go to Mrs. Crowchild, Mrs. Onespot and Mrs. Runner, who prepared the entire feast. We thank you ladies. During the feast musical numbers were supplied by the Sarcee trio: Albert Watson, Edwin Crane and Edward Onespot. Visitors included Chief and Mrs. Joe Bullshield, Howard Beebe, Jim Wells of the Blood Reserve; Chief Yellowfly and family of the Blackfoot reserve and your correspondent.

Visits were paid to and successful meetings held with the Baptiste River Band, and the Nordegg local recently.

Organizer James Gladstone visited the office recently and reported steady progress in the south country. On Dec. 18 a payment of \$10 to each of those under 60 years, and of \$50 to those over 60 was made to the Blood tribe. This came from successful completion of sale of gravel for the St. Mary's dam project.

The Bloods have a fine record for progress both economic and educational. From that band, Allan T. Fethers is attending the University of Alberta, Misses Pauline Gladstone, Georgina Davis are attending Alberta College; Dorothy Tallow, St. Hilda's College; Gerald T. Fethers with the Hudson's Bay Company, and Harold Healy with the Great West Saddlery; Miss Agnes Shade at the Sisters of Providence school and others.

The Provincial Council of the I.A.A. will meet at Calgary, January 31 and a large attendance is expected as matters of importance are to be dealt with.

According to the Alberta Gazette, an order-in-council setting aside certain lands for the Stoney at the Bighorn has been passed. This represents the first victorious step in a long struggle to have the rights and needs of these people recognized. This reserve was the result of negotiations between the Federal and Provincial governments and was undertaken at the insistence of the I.A.A. The area is terribly inadequate for their needs. We must begin again to have the area enlarged to meet the requirements of the group but it is a recognition

THE NEW INDIAN ACT

The rewrite of the Indian Act is to be one of the important measures coming out of the present session of Parliament which reassembles January 26. Now this great undertaking is to be an actuality.

Indian Pupils Study While In Hospital

School comes right to the bedside of young patients in seven Indian hospitals in Western Canada.

With full approval of doctors in charge, qualified teachers are attached to hospital staffs and carry on instruction right through the children's confinement.

The program of hospital education was brought about through the education division of the Indian Affairs Branch.

The system is now used at Miller Bay, Nanaimo, and Coqualeetza, British Columbia; Edmonton, Alberta, and Brandon, Dynevor and Clearwater Lake, Manitoba.

Hours of study are governed by the conditions of the patients. The curricula are flexible and left mainly to discretion of the teachers.

At Coqualeetza, the children display a keen interest in handicraft, and articles made by the patients are sold for their benefit.

Attention

We wish to announce "The Fisherman" has found the family quarters (at 138 East Cordova Street) a bit too cramped. Elsewhere in this issue you will find official announcement of removal from the family hearth to a new home.

We sincerely hope "The Fisherman" will now have plenty of room to move about and will be happy in his new home. We wish him good luck.

of their right to live in this district. In the early 90's Peter Wesley led his family and a related group here because they were starving on the Morley Reserve. The valley of the North Saskatchewan was the winter camp of the Stoney before the advent of the white man, because Peter Pangman found them here in 1795, and Alexander Henry records the presence of the Stoney there in 1802. It is theirs by every moral right and all other claims must give precedence to their claim. These people are fine hunters and trappers and have demonstrated the capacity of our people to make a better living and remain healthier and happier without "supervision." Let us hope that no "experts" will be sent in to hinder them from now on. They are 100 percent members of I.A.A.

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"Vanishing Indian" Stages A Big Reappearance Act

BY CURTIS HASELTINE

Let's not have any more of this "Lo, the poor Indian" stuff. Lo and his tribesmen are getting along nicely, thank you. From the ragged edge of extinction they have built themselves up to a population of about 400,000.



Indians won praise as Detroit war workers.

When Columbus came nosing around these parts there were between 500,000 and 800,000 of Lo and his fellows.

One of the most merciless wars of extermination known to the bloody history of mankind, the scourge of white man's diseases for which the naturally robust Indian had no defenses and exile to the wasteland "ghettos" called reservations failed to drive the Indian into complete extinction.

But, the Indian is now successfully taking over the white man's ways.

The Professions, particularly, offer fields suitable to the Indian's talents.

In the last two wars Indians proved their heritage as fighters. Sixty per cent of them in the eligible age group, both men and women, served in World War II, percentage unmatched by the whites.

But in World War II Indians also showed their ability in industry. Although only three major Detroit industrial concerns hired known Indians, those three found them exceptionally capable.

In Michigan few of the some 7,000 Indians have ever seen anything in the white man's world to convince them it was worth being tied down by a steady job.

They are mostly occasional laborers, working a while in fisheries, perhaps doing a bit of lumbering, picking huckleberries in season, plaiting a few baskets and making trinkets for the tourist trade.

But some 600 or 700 who have adopted the white man's life have found the results good. They live and work in Detroit and other industrial centres. Principal gathering place for them in Detroit is the North American Indian Club at YWCA.

Answering the question "Who is an American Indian?" is so involved that the Bureau of the Census and the Department of the Interior have long since given up trying.

The Census regards as Indian any person who so regards himself. The Interior Department regards as Indian anyone so regarded by other Indians.

Many, to escape the rigid restrictions on reservation Indians, conceal their Indian origin.

As an example of these restrictions, Indian veterans of World War II are forced to apply through the Department of the Interior—and untold furlongs of red tape—for the GI benefits which go automatically to their white comrades-in-arms.—Detroit Free Press.

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My Visit to Alberni School

We arrived at Pt. Alberni, Tuesday, December 23, and what a miserable bus ride we had. When they finish that highway many motorists will raise his head in silent prayer. You go around so many curves that when you step off the bus you still feel like you're going around in circles. It was raining as usual when we arrived. First thing we did was to look for a hotel. On previous visits we had a time getting a place to rest our bones, but this time Lady Luck was with us and ten minutes after we got off the bus we were in our room at the Lomass Hotel, Alberni's pride and joy as far as hotels go.

After we had supper, I phoned Mr. Caldwell, principal of Alberni's Resident School, as the school was our reason for coming over. I have two boys there and Mr. Caldwell told me I could take the boys out the next day, so all we did that night was take in a show and then retire. Next morning we went up to the school and they had the boys all ready for us. As it was a wet day the best we could do for the children's enjoyment was a taxi ride and a show that night. I wanted to spend Xmas with them. Next day, which of course was Christmas, a great day in any man's language and especially in a residential school.

Starting the day we had service at 11 a.m., in which I took part with a solo, "The Holy City," and the children almost made me jump out of my skin when they applauded. After the service came the great Xmas feast.

The children's dining-room was nicely decorated with streamers. Mr. Caldwell acted as head waiter and the rest of the staff waited on the table. My wife, also served, and I dished out the gravy. I guess we were too slow, so the

children jingled their spoons and sang "Jingle Bells," over-taxing their tonsils till you couldn't hear yourself think. Mr. Caldwell said they could make as much noise as they pleased as this was their day. Some of them had two or even three helpings of dinner and Xmas pudding. There was meat and lots of colorful vegetables cooked very nicely.

After the children had their dinner we went up to the staff's sitting room and sang carols. Then someone said chow's ready, which meant the staff's Xmas dinner. Mr. Peake served at our end of the table and he could do with a few lessons. Anyway from the time I sat down I had my eyes on the drum stick and I guess Mr. Peake saw the gleam in my eye for he wasted no time in putting it on my plate.

At 2 o'clock they had the Xmas tree. A farmer, apparently a very good friend of the school and who had many times supplied the school with fruit, acted as Mr. St. Nick, and did a very good job of it. They gave one present to each child at the hall and the rest were distributed in the dormitories. This ended the activities for the day, but all were looking forward to the big dance next day which we attended. And some of those children can really dance.

Mr. Peake (what a man), was the orchestra leader. He lead Tommy Dorsays and many others of the disc. I played the guitar and sang a few songs for the children and you could not ask for a better audience. The manager of the Alberni radio station CJAV promised to entertain the school sometime in the future. In closing this article, my Xmas at the school is one I shall always remember. As far as our children are concerned,

Christmas at Coqualeetza

It is one of the characteristics of human nature to be mindful of others who are less fortunate than we are. The patients in Coqualeetza Indian Hospital at Sardis have seen many evidences of this during 1947.

At various times throughout the year, for example, there were concerts by the Chilliwack Legion Band, a visit by artists from Radio Station CKNW at New Westminster, and a visit by circus performers (including clowns, a trained dog and an elephant), who were brought out by the Chilliwack Lions Club. Other friends have sent books, magazines and various comforts for the patients on many occasions, and the young people of St. John's Church at Sardis have distributed books from our small library regularly.

For the average person Christmas is usually a season of festivity and activity. Shopping tours, visiting friends attending shows and concerts, and the joyous observance of a significant time-honored Christmas holiday or Holy Day make this a happy time for most of us. Unfortunately, to patients lying in bed in hospital most of these pleasures are denied temporarily and they are liable to feel unhappy and homesick.

This year, however, the Coqualeetza patients found they had many friends who were de-

we as parents, should be thankful to have a school like Alberni and to have a principal like Mr. Caldwell, for he is doing a fine job in the up-bringing of our children and the advancement of our race. Children will say when they are home for holidays that the school is no good, that is a few of them will. Those are the ones that want to stay home. Some will say they're mistreated, those are the ones that are not used to discipline at home. But in a school where there are nearly 300 children, what could a staff of under 20 do without discipline?

With my own eyes I saw that the best is being done for our children and all I've reported here was not put on for my benefit. Here in this school is our doorway and our key to a better life and it's up to us to see that our children stay in school, if we parents realize what is being done for children and do a little less kicking about how bad they are treated. We could have more Indian children like Judith Morgan and some others of Alberni school who have and will make a name for themselves.

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termined to make Christmas a happier and memorable event. Donations of toys, books, games, fruit, nuts and candy, also gifts more suitable for the grownups were received from the Junior Department and the Women's Association of Chown Memorial Church, from St. James Guild, Vancouver Presbytery Women's Association, Miss Mary Hennessy, Cosmolette Club (Y.W.C.A.), Mrs. H. C. Sieburth, senior boys and girls of Kitsilano High School, and from actives and alumni of Alpha Gamma Delta Sorority. All these were from Vancouver. Other generous donations came from the Student Guidance Club of St. Mary's Residential School at Mission, the men of Newainith Indian Reserve near Kamloops, Sharon United Church at Murrayville, St. John's Church at Sardis and Pearson's Store at Sardis. Our very good friends at Radio Station CKNW at New Westminster remembered the patients again most generously.

Beautiful and familiar carols were sung in the hospital before and after Christmas by Carman Church Choir and Carman C.G.I.T. girls of Sardis, the choir of Pentecostal Tabernacle in Chilliwack, senior girls from St. Mary's School at Mission, and girls from the Alpha Gamma Delta Sorority at the University of Vancouver. These were all greatly enjoyed by the patients.

While the hospital staff had their annual dinner and dance three days before, the patients had to wait for their turkey dinner until after a very important and popular man had paid his regular visit Christmas morning. It was Santa Claus himself who arrived to greet everyone and to supervise the distribution of all the gifts which lay under the Christmas tree in each ward.

The cheery Christmas lights and the lovely decorations made by the staff and patients created such a favorable impression on members of the Chilliwack Junior Board of Trade that a special prize of a case and a half of oranges was given and this, too, added its bit to the happy day.

While you can't expect decorations and carols and presents every few days or even every month or two, it is rather nice to be looked after when you don't feel well, or until the doctor says your TB is nearly better. And when the time comes to go home again, the pleasant surroundings, the kindly hospital staff, the new friends from other parts of the province are left behind with a certain amount of regret. After all, a hospital can be a pleasant place when you are sick.

Donation to the Native Voice

A donation of \$41.50 was made by the people of Bella Coola to The Native Voice Publication. This donation was made at the suggestion of Rev. P. R. Kelly to the people to donate 50c each. The response to this appeal was 100 percent. The Native Voice extends genuine thanks.

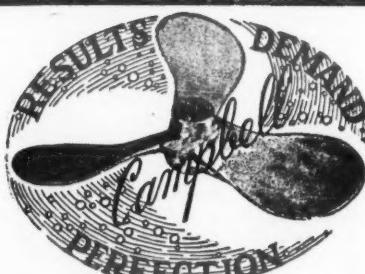
Mrs. Alice Powell, 22-year-old Metlakatla woman, died at Miller Bay Hospital. She was the wife of George Powell and the daughter of Mr. and Mrs. Robert Nelson of Metlakatla. There are no children.

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Again, the Old-Age Pension

Indians pay considerable money to the government through income tax. We wonder how the Old-Age Pension can be withheld legally. If there is some provision in the laws of the land to make such action legal, we wonder how this can be done justly.

Let It Show

A good sense of humor will carry us through! We will draw on it when the fight seems all uphill with little sign of progress; when tempers wax hot and crisp; and when we are asked silly questions. In a worthwhile struggle all of these and more are bound to happen. We are fortunate, as a race the Indian people have a well-oiled funny bone, but this is not generally known.

To look at a picture of almost any of our older people bears out this fact. The lines about the eyes crinkle with gentle humor and if you look longer you can almost hear a chuckle. To sit in any home the laugh is a ready sound. Have you not seen some of our old people indulge in a hearty belly laugh and have you not thought—"It is a good sight." Since we do have a good sense of humor we should let it show.

Recently a well-known tea manufacturer displayed an advertisement showing two Indian bucks, the exact reverse of the afternoon-tea type, happily partaking of a cup of tea and exclaiming over the excellent flavor thus—"How?" "And how!" Approached on the matter of displaying this same advertisement in The Native Voice the advertiser, though gladly placing an ad, balked at employing the original for fear the Native people would be hurt. The white population readily admit little is known regarding Indians and there is a definite mistaken belief that we are a super-sensitive rather humorless race. Generally speaking, there is a startling gap to bridge before a working understanding is reached between the native and the white populations. A sense of humor will go a long way in bridging that gap.

Until segregation of the Indian is a thing of the past, many white ends will know the Indian mainly through his writings and accounts of his activities. Till now our writings have weighed heavily on the side of injustices, and an appeal for equal opportunities, etc., which is natural as these thoughts have urged themselves upon us through many years as we watch our children grow with no more opportunity to become citizens than was at our disposal.

Our job is no light one, but we can throw back our shoulders, twinkle our eyes occasionally and with a fainciful slap on our white neighbor's back say "How"—he might return the slap with the exclamation "And how!"

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Anyone who has paid for and is not receiving the Native Voice, please fill in the subscription form, together with name of salesman.

The Spirit of Giving

In the November issue of The Native Voice it was mentioned that the plant committee of the Native Sisterhood at Empire Cannery in Esquimalt, B.C., comprising Mrs. Edward Joe, Lily Hamilton and Andrea Wesley, collected from the employees the sum of \$87.50. This collection was for the purpose of a Christmas Cheer Fund and was donated to the native children at the Nanaimo Hospital.

The Empire Committee appealed to the Sisterhood Branch at Ceepeecee, to Mrs. Jessie Mack of Ucluelet and to Mr. George Clutesi of Alberni. The response to this appeal for the Nanaimo Hospital was gratifying, with the result the following letter was sent to the Editor of The Native Voice:

Nanaimo Indian Hospital,
Nanaimo, B.C.,
Dec. 27, 1947.

The Editor,
The Native Voice,

It is with great pleasure we inform you of further donations to swell our Christmas Fund for our patients from the following sources:

Miss Bertha Benson,	Ceepeecee, B.C.	\$ 42.00
Mr. George C. Clutesi,	Box 7, Alberni, B.C.	29.00
Mrs. Jessie Mack,	Ucluelet, B.C.	30.00
	Total	\$101.00

The public schools of Nanaimo, under the sponsorship of their principal, Mr. Bennett, made and donated all the Christmas decorations, as well as sending gifts for children under fifteen. Gifts for children over this age, as well as the adults, were donated by the Gyro Club, who also sent candy, etc. Students from the schools are also coming to sing carols to further delight the patients. Would you kindly mention these contributions in your paper in your usual fine manner.

Yours sincerely,

D. R. CAMPBELL,
Medical Superintendent.

The Office Staff of the Native Brotherhood of B.C. and The Native Voice take pleasure in thanking the personnel of the organizations who so generously contributed their valuable time to the welfare and happiness of those who are confined to the hospital. Our sincere thanks to those who contributed generously to make this Christmas one long to be remembered, and may that spirit live to give cheer in the many years to come. Compliments of the season.

RUTH M. SMITH,
Editor, The Native Voice.
ED NAHANEY,
Business Agent,
Native Brotherhood.

"A HAPPY, PROSPEROUS AND PEACEFUL 1948"

The voice of native "Canada" sends forth its greetings and salutations for a Happy, Prosperous and Peaceful 1948.

It is now just one year and one month since THE NATIVE VOICE came into being. It was born in the very heart of British Columbia, the province that cradles the grave of our beloved poetess (Tekahion-wake) E. Pauline Johnson. And it is most gratifying to know that in one eventful year, The Native Voice has expanded and grown with almost unbelievable rapidity until it now reaches into the remote recesses of the Arctic Circle, and all the provinces of Canada, and almost every state in the U.S.A., and into old Mexico.

Yes, indeed, we have much to be thankful for but we also have a great work to accomplish. . . Ours is a duty to bring light and understanding, to promote brotherhood and good fellowship, to disperse the fog of illiteracy which hovers over our people, to rise from the still smouldering ashes of the past, to gain respect and recognition, to achieve full citizenship and be accorded equal rights with other men.

That is the prime objective of THE NATIVE VOICE, and The Native Voice is the speaking-leaf for the Red Indian people of Canada!

I have spoken.
BIG WHITE OWL.

THANK YOU!

Our special thanks to Mr. Ed Nahaney, Business Agent, for taking on the extra job as reporter at the recent Convention.

Many thanks to the friends who kindly sent their personal Christmas and New Year's Greetings.

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VISITORS FROM CHILCOTIN AND ANAHIM LAKE, B.C.

Pungent and colorful, like a story out of a book, was the visit of four horsemen from Chilcotin, to the Native Brotherhood Convention. They rode 91 miles on horseback through ranges and mountainous regions to attend the Annual Convention. Travel was made difficult by snow as the quartet forged over the narrow mountain passes and often brushed by deer who were unaccustomed to human beings on horseback.

However, these experienced native boys whose only home is in the saddle thought nothing of riding day and night on their well-trained horses to hear the glad news that the Native Brotherhood is now making progress in the advancement of the native people.

Their enthusiasm was multiplied by the grand speech made by Indian Agent Anfield of Prince Rupert and Agent Pruden, who offered every assistance and told the delegates that the road was now wide open for the Native Brotherhood to advance and place their cause before the Parliamentary Committee; that the natives must at this time make up their minds fully as to what they actually want. Never before have these men from the wide open spaces seen so much encouragement given to members of the Brotherhood, it was almost unbelievable; however, that was what was taking place before their very eyes. Baptiste Alcon, Jimmy Tulin, Thomas Squinas and John Robinson would never forget this day and would spread the news when they returned home. At the conclusion of the Convention they again mounted their horses and headed into the mountain vastness where about four feet of snow awaited them. This was all in a day's work for them. Good luck to the people of Chilcotin.

OUR MAIL BOX

Write to The VOICE any News of Interest
in your District, etc.

Signed articles and columns are the opinions of the writers and not necessarily the opinion of the Native Voice.
* * *

Lillooet, B.C.
Editor, The Native Voice Pub. Co. Ltd.: At the Fountain Reserve on the 4th, the Band held its Annual Meeting to discuss the various questions concerning the Band. Chief Sam Mitchell ruled the meeting, assisted by several of his members. The state of environment was discussed, the manner and ways our people live and make their living, the shortage of land, water rights, poor housing, unemployment.

The Fountain Ranch which is situated in the centre of the various small reserves was the main question which has been as a thorn in the side of the Band for many years. The Water Storage Dam, built and upkeep by the Indians for a good many years, and now from which the Fountain Ranch gets its water and has the first right, does not seem right to the Indians.

In the past our late Chief, Chief T. Adolph made petitions to the Indian Department to get this ranch for his people.

Unemployment of Chief Sam's people exists from which arise considerable squabble over timber. The Indians want work.

Resolution for the year 1948 was passed. They recognize the responsibility rests with them to organize, to work for their progress and

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practices, concerts, socials, basketball games, church projects, etc., would be a credit to any Native people. I wish to apologize for the previous omission of these impressions.

Yours sincerely,
R. H. WOOLLAM.

EDITOR'S NOTE.—We used in part a letter written by Mr. Woollam printed in the December issue of the "Blue and White" school paper. We used this in good faith, but would point out that for lack of space were unable to print the whole article in which was summed up a fine personal sentiment by Mr. Woollam—he found the gratitude of the people well worth the harsh winter and isolation that are so new to him.

* * *

Kisplox Mission House,
Via Hazelton, B.C.
Editor, Native Voice,
Vancouver, B.C.

In the last issue of Native Voice you printed a small part of a personal letter, which was never meant for publication, over my name. This was part of a letter to a few of my friends which was written last September when I had spent less than one week in Kisplox Village. At that time only a few of the old people and less fortunate families were on the Reserve, while the remainder had not returned from fishing.

The conditions I described were as I saw them at that time. Were I to write such an epistle now after five pleasant months in 'the North' it would certainly be on a more optimistic level.

Mr. L. Leighton of Metlakatla and myself have made many fine friends and received every co-operation from a great majority of the Kisplox and Hazelton people. You may be interested to hear that Kisplox Villagers have undertaken to build a new church during 1948. Although most have had a very bad year at both fishing and trapping, we hope to complete the building before Fall by making it a community work project.

We are very pleased to welcome our new part-time field nurse, Miss Radford, to the Babcine Agency. We do feel, however, that medical and hospital facilities are still hopelessly inadequate, and we are constantly hoping and praying for improvement.

It is certainly true that T.B. is present in alarming numbers — that, as in any other community, a minority of homes are unclean — and that we lack financially profitable means of employment. But we "Kispoxers" are a very hard-working and contented people who are doing our utmost to overcome existing handicaps. The enthusiasm shown in our choir

refreshments were also served. The Teen-Agers themselves looked after the entire evening. Miss Dorothy Windsor was the M.C. for the evening.

The Teen-Agers have already another meeting planned for a bazaar come the 24th January. It looks like a very busy 1948 for the newly formed Teen-Agers of Bella. They now have 22 members. We wish them every success for the coming year.

A new Council was formed at the village as a result of a Band meeting. The majority vote went to Mr. Willie Brown for Chief Councillor and the rest of the Councillors are as follows: Sam Humchitt, Willie Y. Windsor, Harry Humchitt, Johnny White, George Wilson, secretary. Our best wishes go to the Council for the coming year.

The local Sisterhood elected their officers as follows:

President, Mrs. Johnny White; first vice-president, Mrs. George Reid; second vice-president, Mrs. Phillip Windsor; treasurer, Mrs. John Thompson; secretary, Mrs. Phillip Hall; messengers, Mrs. Virginia Hall and Mrs. Winnie Humchitt.

CALEB WILLIAMS,
Vice-president, Central District
Native Brotherhood of B.C.
* * *

Spence's Bridge, B.C.

Editor, Native Voice: I would like you to spell my name correctly this time. The last year you have spelled my name "Thorn" and people around here are calling me all sorts of names, such as cactus, rose-bush, etc. Of course, I don't blame the Native Voice staff much, I guess it was just my poor handwriting that caused all this.

I would like my subscription renewed and with many thanks.

JAMES Y. THOM.
* * *

Regina, Saskatchewan.

Editor, The Native Voice: May I congratulate you and your colleagues on the excellent work you have done in publishing "The Native Voice", now completing its first year, which I have read with interest and hope.

We in Saskatchewan, are trying to advance the education and welfare of the Indians here and feel that we are making some progress towards this end. This subject is one that greatly interests me.

Wishing you the best in your work, I remain,

Yours sincerely,
MORRIS C. SHUMIATCHER,
Counsel.
* * *

City Hall.

Editor, The Native Voice: I sent some copies of the "Native Voice" to London, to be presented to the Richmond Public Library, at Richmond, Surrey, where Capt. Vancouver is buried.

J. S. MATTHEWS.

ANNOUNCEMENT

The FISHERMAN

Newspaper has moved to a new location at

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Indians Treated Cruelly Charged

Callous treatment "verging on outright cruelty" is being given to Indian school children, Dr. M. C. Shumatcher, legal advisor to the Saskatchewan government, charged at Darke Hall.

Monday Dr. Shumatcher declined to amplify his statements but said that his charges were backed with documentary proof.

He spoke Friday after a debate by Regina college students on the Canadian immigration policy.

Two instances of "cruel treatment" in residential schools were charged by Dr. Shumatcher. He said in one instance the hair was cut short on the head of an Indian boy for infraction of rules and in the second instance the clothes were taken away from two students for attempting to run away.

Originally treaties were made with the Indians promising education but the government farmed out education to voluntary church organization schools and these fell far short of the education given to white children, he said. It has advanced little since.

One-third of the Indian children in the province do not go to school, he said. About 900 children start grade one but only 340 are still in school by grade two and only four by grade nine.

He said that Indians lacked the proper facilities and tools and still live in a primitive society. The land Indians live on is about the poorest in the province.

They have "no voice as a citizen and no rights" but have been made subject to taxation and conscription, Dr. Shumatcher said.

It would be necessary to develop a consciousness toward the Indians.

"A society is judged by the treatment it accords its minorities and I shudder at the judgment unless we mend our ways," he said.

—The Leader Post, Regina.

Initiative

"Initiative is that polite form of aggressiveness, kept under control, which leads men and women to recognize opportunities to be helpful, to put one more shoulder to a sluggish wheel, to contribute ideas."

"Lack of initiative may be due to desire to follow beaten paths, or lack of self-confidence, or fear of ridicule."

"Most of us are too fearful about following our own judgment, especially when our own opinions are at variance with generally accepted thought. Independent thinkers are the ones who set the pace for progress."

"Initiative is the most dynamic of forces. When balanced by ability, judgment and determination, it cuts through all driftwood. By the momentum created, it overcomes obstacles."

Bacon said: "A wise man will make more opportunities than he finds."

—Personal Efficiency.

W. W. COOPER.

Swift Current, Sask.

David White of Bella Bella was a visitor at the Vancouver office in January for a short stay on official business. David is the Captain of the Seiner W. W. No. 7, one of the larger types of boats operating in the Coastal Waters.

North American Indians Plea

Attention, all United States Indians.

Brothers and Sisters:

The following United States Senate Bills, if approved by Congress, will cause irreparable injury to the future social and economic status of all our Indian people:

Senate Bills, S.1683, S.1686, S.1687, affecting New York State Indians.

S.1680, affecting Menominee Indians in Wisconsin.

S.1681, affecting Turtle Mountain Indians in North Dakota.

S.1682, affecting Flat Head Indians in Montana.

S.1684, affecting Osage Indians in Oklahoma.

S.1685, affecting Hoopa, Mission, and Sacramento Indians in California.

S.1688, affecting Klamath Indians in the State of Oregon.

S.1689, affecting Pottowatimmi Tribe in the State of Kansas.

Those Bills in one form or another are the most devastating and destructive ever proposed in the Congress of the United States.

Forcing the sale of private and Tribal lands to the highest bidder, especially heirship lands, and all allotted lands on Reservations are referred to.

We are asking you and all your friends, to write at once to your U.S. Senator, Senate Building, Washington, D.C., and to your Congressman, House of Representatives, Washington, D.C., urging them to kill those Bills.

All Tribes immediately affected are herein requested to stand by with a delegation of their own choosing, to appear before the Senate Public Lands Committee in Washington, and before other Committees if necessary. Upon your arrival in Washington, report to Frank Tom-peee-saw and our Committee for unification of your appeal.

Should it become necessary—an appeal will be made to the United Nations Assembly, and to all governments of the world.

Your prompt action is a necessity.

Fraternally yours,
FRANK TOM-PEE-SAW,
Secretary,
National Legal and Legislation
Council,
110½ North Central St., Parsons,
Kansas.

LAWRENCE TWOATE,
Chairman,
National Organization Council.

GENEROUS INDIANS

CARDSTON.—The Indians of the Blood reservation have recently shown their Christmas spirit of giving by raising a sum of \$80 by contributions. This sum is to be sent to the Charles Camstell hospital at Edmonton as a Christmas cheer fund. This hospital is the Indian service hospital and at present there are 20 inmates there from the Blood Indian Reservation receiving treatment. — Lethbridge Herald.

Dr. and Mrs. P. R. Kelly, en route south, stopped at Nama and found there roses in full bloom.

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Klawack News Items

By PAUL CHIEF COOKE

Greetings from Klawack. First, thanks to the Editor of The Native Voice for giving the high honor to Paul Chief Cooke in welcoming him the first Alaskan News reported for the "Native Voice." In the November issue, we read where the B.C. Native Brotherhood and Sisterhood was to have a Convention. We are quite sure of its success. That brings us to our convention here in Alaska, the 34th convention. Since the Native Brotherhood and Sisterhood of Alaska was organized, our people have gained progress in many things, things which have been beyond our reach before. Christianity is the firm foundation of the organization.

The Alaska Native Brotherhood and Alaska Native Sisterhood convention was held at Hydaburg, Alaska, November 10 to November 15, 1947. There were 15 camps represented. Invitations were also extended to various department heads of Alaska which is composed of our white brothers.

A well-balanced program was arranged by the Hydaburg Local A.N.B.-A.N.S., which made the delegates from far and near feel at home.

The Hydaburg Orchestra under the direction of Clarence Peele and management of Wesley Morrison furnished excellent music for all occasions throughout the week. The delegates thoroughly enjoyed their stay at Hydaburg. Next year the A.N.B.-A.N.S. convention will be held at Sitka, Alaska.

So the month of November passes on and December 15, 1947, finds all the three neighboring towns going out mink and otter trapping. There was no snow during the month, which was a lucky break for the Alaskans—the three towns being Hydaburg, Craig and Klawack. Most of the trappers did well.

Klawack has joined the rest of the Christian world whereby Christmas is celebrated with sacred programs. On December 24, 1947, the entire community gathered at the Klawack A.N.B.-A.N.S. Hall. An attractive decorated Christmas tree was at one corner of the hall, where a huge pile of presents for young and old could be seen. The school children sang carols and presented plays. After the program, candies, apples and so on were distributed, also the presents.

On December 25, 1947, the Klawack Presbyterian Church choir (30 voices) gave a sacred Christmas cantata at the Presbyterian church and a large number of people came to the church to listen. Thus the month of December 1947 passed on, bringing us to January 1, 1948. Both churches, the Salvation Army and Presbyterian, had church services at their respective churches; after the services, refreshments were served.

On January 15, 1948, the trapping season ends, after which date your Alaskan reporter will find more news for the Native Voice, but at present Paul Chief Cooke is also among those that are out trapping. Later on we hope to send you news from the land of Alaska.

We at Klawack had the pleasure of entertaining the Massett B.C., visiting basketball team and dance orchestra. This was before the World War II. We also experienced the pleasure of having a choir before the war discontinued these friendly visits. May the exchange of visits pick up again some day soon.

The Klawack Presbyterian Church members visited Massett B.C., the year 1930, and those who were fortunate in making the trip still recall the great trip across.

Here's wishing our B.C. friends a Happy New Year.

Yours truly,
PAUL CHIEF COOKE.

Kitwanga Elect Officers

KITWANGA.—Harold D. Sinclair, president of the Kitwanga branch of the Native Brotherhood of British Columbia for the last eight years was re-elected to that office at the annual meeting held here this week. Other new officers are:

Treasurer—Edward Tait.
Collector—Andrew Derrick.
Recording Secretary — Geoffrey Morgan.

Financial Secretary—Roy Harris. Other executive members are James A. Fowler, Solomon Bryant, and Chief Robert G. Harris. George H. Moore was made an honorary life member in recognition of his long service with the organization.

New officers of the Native Brotherhood of British Columbia elected at the same time, are:

Mrs. Olive Ryan, president.
Mrs. Edward Tait, vice-president.
Miss Joan Ryan, secretary.
Mrs. Arthur Matthews, recording secretary.

Executive members are: Mrs. Dora Johnson, Mrs. Fanny Williams, Mrs. Sara Benson and Mrs. Maggie Johnson.

Mrs. Irene Harris was made an honorary life member.

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"But if we walk in the light, as He is the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

—I. John 1:7.

Art and Crafts

MARY CAPILANO

By MILDRED VALLEY THORNTON

The Indian name Capilano is firmly woven into Vancouver's earliest history, and is known the world over as one of its most famous beauty spots. Artists have painted the lovely Capilano River, poets have sung of it, and countless thousands of visitors have been thrilled by the view from the Suspension Bridge which swings at a dizzy height above the dark, swirling waters of its deep canyon.

High up in the mountains, caving out with the clouds and the sunshine, the river came to birth. Nearby, the lordly Lions look down in frozen silence like two ageless and unceasing god-parents.

Here too, lies The Sleeping Beauty in her eternal slumber, the actual mother of the little stream, bred of snowfields and glaciers which comes hurling down from her austere flanks, gathering volume and momentum as it ploughs its way through

a great gash in the side of the mountain.

Through hidden channels and precipitous heights it pushes onward over paths no human foot has ever trod. Leaping from rock to rock and from gorge to gorge it goes singing its wild song of tumultuous freedom, or thundering its derision, pausing now and then to rest in deep green salmon pools of unutterable silence and overwhelming beauty, then rushing on again towards the sea.

At the mouth of the river where it widens out to be devoured by the hungry maw of salty tides, an Indian village called Homulcheson once stood. Not a single trace of it remains today.

In a sheltered overgrown little cemetery in North Vancouver, a staunch red tombstone bears this inscription: "Chief George Capilano, who met Captain Cook in A.D. 1792, and was the first to welcome and escort Capt. Vancouver into Burrard Inlet on the 14th day of June, 1792. He advised his people to follow his example in welcoming the white adventurers."

Captain George Vancouver must have impressed the Indian Chief with many desirable qualities, for it was from him that he took the name "George," and was thereafter known as Chief George Capilano.

Through another line, the chieftainship eventually descended to Joe Capilano, a man who was greatly respected by both Indians and white people. He attended Queen Victoria's Golden Jubilee as the leader and spokesman of his

tribe, the Squamish Indians. The subject of my sketch, Mary Capilano, survived her husband for many years, and was one of Vancouver's most picturesque characters, living to a very ripe old age.

She must have been the mother of many children, for the little cemetery records their interment two by two as follows.

Cecile and William,
Children of Chief Joe Capilano.
Felix and Susan
Children of Chief Joe Capilano.
Charles and Felix,
Sons of Chief Joe Capilano.

Poor little "Mary Ann, Daughter of Chief Joe Capilano," had to sleep all alone, and must have felt somewhat slighted.

Many years ago I sought out old Mary in her little home by the sea. She was sitting beside her door braiding mats in the clever way the Indians do, without sewing them, quite unlike those made by white people. She took me into her spotless house, and showed me piles of old clothes that had been given her. These she had washed and assorted into bundles of various colors for her work.

She was willing to pause for a while and pose for me on the front steps. I admired the earrings she was wearing. They had a quaint, antique look, and I thought it was possible that I had stumbled upon a bit of native metal work. When I asked her about this she threw back her head and roared with laughter. "I buy from white peddler," she announced between guffaws, "one time, long time ago, fifteen cents," she chortled.

The portrait finished, I tried to get the old woman to tell me something about herself. Her Indian name was Lay-hulette, which means "The beginning of the world"—that moment when all inanimate things took breath and voice and entered into a higher realm of being. It is an old family name, and no one else can use it, the Indians considering that names are personal property of a very special nature.

When old Mary was a little girl the Indians wore practically no clothing at all—only that which they made of the inner bark of the cedar tree or of the mountain goat's hair.

They were very healthy and clean then—everyone, young and old, used to swim and bathe night and morning in the sea, and they never suffered from colds or rheumatism.

When Mary Capilano was eight or nine years of age she went with her father to the old Hudson Bay Trading Post at Fort Langley, and she could recall how frightened the Indians were of the strange white people with their long beards and dark overcoats coming up to the chin, and their faces sticking out at the top. Coffin-coats, the Indians called them, and the word had an ominous sound to folk who were accustomed to the bright sun, and the wind and the rain on their naked bodies.

Mary's father had brought a load of elk's meat to the Trading Post, and this he exchanged for clothing. She could vividly remember seeing him don his first pair of pants.

(Continued on Page 12)



MARY CAPILANO

(Continued from Page 11)

How queer they must have looked and felt to these untrammeled children of the wild, and how they must have marvelled at the strange habits of the white men.

Mary Capilano was a capable woman of strong personality. She was never the lazy, shiftless type—not she. Around her little home at the water's edge were many berry bushes and fruit trees which she had planted. Strawberries, raspberries, currants, cherries and apple trees gave their bounty year by year, and she also gathered much wild fruit from the mountains. She kept a large flock of chickens, and sold eggs as well as fruit.

In addition to all this Mary used to gather clams in her spare moments. Three times a week she paddled across the Inlet in her old dugout canoe with 300 pounds of them. She would tie up near the Immigration Sheds and pack her heavy burden up to the old Hotel Vancouver where the chef paid five cents a pound for her produce. She knew how to save her money too, and at one time had over \$2000 in the bank.

Because she was the widow of a chief and the descendant of an important family she felt she had a certain prestige to maintain, and in 1913 she did a very unusual thing for an Indian woman—she gave a big potlatch in her brother's house at Squamish.

It was one of the last events of its kind in this region, and people came from far and wide to do her honor. Everything was in accord with the best traditions of her people. She provided immense quantities of food for her guests, and had lots of money and blankets to give away.

Her potlatch lasted three days and wound up with a big ceremonial dance as a grand climax.

Most of the Indians were in full costume to execute the ancient dances and to perform the many secret and mysterious rites which attend these occasions, the significance which are known in full only to the Indians themselves.

With the roar of the sea beating in the lusty rhythm to their steps, and the majestic mountains—protective and serene—looking down upon their revels, the scene must have taken on a wildly colorful note of primeval grandeur and romance.

It would be easy to imagine the Sasquatch, the great hairy giants who were believed to inhabit that area, gazing furtively from the heights, or the "wee folk" peeping with immense curiosity and delight through the sheltering leaves at the weird and mysterious scene.

Somewhere, deep in the heart of the mountains, all the color, all the magic, the echoes, and the fantasy are locked away in timeless silence and security against that day when material things shall crumble into dust; and only the essence, the spirit of things shall remain.

At that strange and pregnant moment, the poor Indian, rejected and despised today, shall stand forth in his true majesty—an artist, a musician, and in every sense a creator of imagery without parallel in his own field.

In Mary's youth the Indians lived chiefly on fish and berries.

"No berries now," she said sadly. "Only high up in mountains; used to be all over." She recalled vividly the first white people she had ever seen. They had strange, different food. She had never tasted anything sweet until they gave her some molasses. "Good, good, good!" she said with relish, drawing her gnarled old hand across her mouth in gustatory recollection.

"Everything change now," she told me. "Young woman not make baskets any more. Lots of Indians can't speak my language now. Mathias (her son and present chief) speak my language, but his children not speak my language. Some day nobody speak it." The prospect of her language dying out was a real grief to the old woman.

Mary had the strength of an ox, even at an advanced age. She had an old dugout canoe, such as the Indians have made and used for countless generations. When she wanted to visit Vancouver she did not waste money on ferry and car service, but hauled out her trusty water-steed and paddled off into the wild and treacherous waves of Burrard Inlet.

The currents in the middle of the Inlet are extremely dangerous, especially when the rip-tide is flowing. Few white people would care to be caught in them, but they did not mean a thing to old Mary. The stout timber of her dugout took them like a salmon at play. The sea was in her blood. She was as much a part of it as the fish that leaped at the stroke of her paddle, or the gulls that screamed over her bare grey head. She knew it as a mother knows her baby, and had just as much control over it. Fear was no part of her philosophy.

Mary had a mind of her own as may be imagined. When she grew aged, her family tried to reason her out of her hazardous expeditions across the Inlet. Her prompt response was to plunge more furiously than ever into the turbulent tide. She would show them, the young upstarts.

She chose a wild and windy morning to demonstrate her skill, in defiance of anxious relatives and ominous weather. White caps were racing madly over the deep, blue-green of the boisterous water. They leaped joyfully at her old dugout, and Mary's stalwart heart swelled with exultation as she met the onslaught, bouncing along like an autumn leaf on the crest of the billows.

She knew every vagary of the currents and steered her clumsy craft with incredible dexterity and speed, until one mighty comber, too quick even for her expert seamanship caught her broadside and over she went into the rushing waters. Never daunted, the old woman gave herself up to the motion of the sea and allowed both herself and her canoe to be washed up on the sandy beach with the incoming waves.

She was roundly scolded for this thrilling exploit, and to avoid further anxiety her relatives took the old dugout and hid it securely far inland, where Mary could never find it again.

But the combined force of all her folks could not curb the spirit of adventure in old Mary's breast. They never knew where she would

Arneil Named B.C. Indian Commissioner

OTTAWA, Jan. 16.—Appointment of W. S. Arneil of Ottawa as Indian commissioner for British Columbia was announced by Mines and Resources Minister J. Allison Glen. He will take up his duties January 21.

Mr. Arneil is successor to Major D. M. MacKay, who was recently named superintendent of the welfare division of the Indian Affairs branch.

He had been inspector of Indian agencies for Ontario since joining the Indian Affairs branch in 1940.

Born in Scotland, Mr. Arneil came to Canada in 1913. He saw action with the 19th Battalion of Highland Light Infantry in World War I.

He joined the staff of the Soldiers' Settlement of Canada in 1921, and in 1935 was seconded to the Canadian Farm Loan Board as loans officer for Ontario. He spent a few months with the Dependents' Allowance Board before joining the Indian Affairs branch.

—Vancouver Sun.

Indians Claim Annette Island

The Metlakatla Indians of southeastern Alaska have been negotiating with the federal government at Washington over the question of rental of one of the most valuable air bases in the territory—the former army field at Annette Island. For five years, the army paid \$3600. Now the Indians say, in view of the Civil Aeronautics Association having taken over the field, they should make a settlement.

It was in 1891 that President Grover Cleveland assigned Annette Island to the Indians as a reservation. The natives claim the airfield destroyed hunting and trapping areas and damaged fishing grounds.

turn up, or what she would do next. She was liable to appear any place, and at any time. Nothing in the shape of weather or relations could stop her.

In the end, she tried to wade across the Capilano River when the water was high, instead of going around by the bridge, but for once she had to bow to superior force and turn back, thoroughly soaked. It was late, cold, and very dark.

She wandered about most of the night trying to find her way home, finally arriving at her own fireside by the light of an early dawn.

Such exposure was too much even for her iron constitution, and it was not long after that, that old Mary ceased forever her adventuring on this mortal sphere, but I have more than a suspicion that she is still causing some anxiety to those "mystery spirits" with which the Indians of this region people their future habitations.

North Land

I have worked on a hill, and pounded a drill,
And have seen the gold ore at the ground;
I have looked for a valley where tumbled a rill,
Where the bright yellow gold could be found.

Oh, give me a home in a far North Land,
Where the moose and the grizzly bear play;
And a man don't stay if he hasn't the sand,
Though the sun may shine every day.

In a star-spangled sky flash the Northern Lights,
I can hear the owl's hoot and the malamute's wail;
Oh, give me the silence of the long winter night,
And the whispering sleigh on the snow-covered trail.

Oh, give me the gleam of the swift running stream,
And the place where the North Winds blow;
Or a Jackpine bench where I can lay me and dream
Of the mountains, all covered with snow.

Oh, give me the hills where Forget-Me-Nots grow,
Where only a woodsman has looked on the land;
In the valleys below, the big river flow,
And the camp in the Cottonwood stands.

I can show you a camp where no prospectors tramp,
And the place is more dead than a log,
For the miners have gone, and only city men camp,
And a plane takes the place of the dog.

Thomas Brooks,
Carcross (Caribou Crossing),
Yukon Territory, Canada.

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MOURNED

It is with great regret we report that three days prior to the Convention of the Native Brotherhood at Bella Coola on December 11th, 1947, the village met with great sorrow by the death of one of its best members, Mrs. Andrew Schooner.

Mr. and Mrs. Andrew Schooner were pioneer members of the Native Brotherhood and worked hard in order that the Convention would be a complete success, and the death of Mrs. Schooner was a sad blow to the community and to her bereaved husband.

The funeral took place the day before the Convention and was attended by all the people of the village and many white friends. As token of good will after the funeral expenses were paid, the remainder of the expense money, amounting to \$200.00, was given to the treasury of the Native Brotherhood. This money will help immensely in the work of the organization toward the betterment of the native people, in the education of the children, and the great struggle for the Old Age Pension for our people.

The office staff and the executive of the Native Brotherhood extend their deep sympathy to the bereaved family.

GIFT FOR PRINCESS

Hartley Bay is sending as gifts to Princess Elizabeth two hand-wrought solid gold bracelets. These are valued at several hundred dollars and are engraved with symbols denoting the "conjoining of earthly and spiritual powers vested in the chieftains of the Hartley Bay Tribe."

Mr. and Mrs. Caleb Williams of Campbell Island, Bella Bella, B.C., visited the Vancouver Office of the Native Brotherhood on official business with the Business Agent. After successfully transacting official business matters, Mr. and Mrs. Williams returned to their home at Bella Bella. Caleb Williams is the Central District Vice-President of the Native Brotherhood of B.C.

Thomas Shewish and Typewriter have completed a successful tour of the Southern West Coast of which Tom is District Vice-president. Mr. (Whaler) Shewish will return to Empire Cannery at Esquimalt, B.C., to take up his work as Cannery Foreman. Mr. Shewish reported on the business that transpired at the Bella Coola Convention of the Native Brotherhood held there on December 11 to 18, 1947.

Red Heritage

By KATHLEEN CASLER
Smithers, B.C.

Deep in the distant Past it lies,
Our Culture.
Long 'ere the white man came
To bring us trinkets,
Firearms, firewater and an alien
code.

Then we were free to roam,
And hunt these lands in Peace!

Oh, yes! I know that we were
savages,
Our tools most crude,
Our customs much the same;
But we had Time—
To live and love and worship,
And with our brother savages,
We lived in Peace!



James Oscar Peers of Bella Bella spent considerable time in Vancouver and at the office of the Native Brotherhood.

Tribesmen Claim 'Cheap' Treatment

OTTAWA (CP). — Indians of the Six Nations have been treated "very cheaply" by federal authorities in the past, their counsel charged in a suit to obtain \$1,289,000 from the Dominion.

In failing to get their claims before a court until after 60 or 75 years of agitation, the tribesmen had been the victims of "ill-will" by Indian affairs officials, it was contended by Auguste Lemieux, K.C., arguing their case in exchequer court.

Monies Lost

The veteran Ottawa lawyer was countering the department of justice's argument that the statute of limitations had outlawed the Indians' claims to compensation for lands and monies lost to them in construction of the Welland and Grand River canals.

The 500 Indians of the Oshweken reserve near Brantford, Ont., are seeking payment with interest for lands taken over or flooded in canal-building and for \$160,000 of their tribal funds lost in investment in the now-defunct Grand River Navigation Company.

They were granted the lands—about 150 square miles along both banks of Ontario's Grand River—by King George III in the 18th century in recognition of their fidelity to the crown during the American revolution—Vancouver Province.

Chief Moses Moon, of Courtenay, was a visitor to the Native Brotherhood office transpiring business with the Business Agent regarding medical attention with the Indian Department. After successful negotiations, the Chief transacted other business and will return to his home in Courtenay, B.C.

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Brown 2 tablespoons chopped onion in butter, add 2 cups canned tomatoes, 1 tablespoon green pepper and seasonings, and cook ten minutes. Put 1 pound of Clover Leaf Canned Salmon, either whole or flaked, into a baking dish. Pour Creole sauce over the salmon, sprinkle with bread crumbs and bake in moderate oven for 15 or 20 minutes. Serves 6.



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Wedding At Bella Bella

Campbell Island, Bella Bella, B.C., was the scene of a very beautiful wedding on December 20th, 1941, when Florence Greene, daughter of Mr. and Mrs. Andrew Greene of Sunny Side, became the bride of Mr. Richard Humchitt of Bella Bella, B.C.

The bride dressed in white was attended by four girls and two flower girls; the groom was attended by four boys. Immediately after the marriage service at the church, the wedding party left for the Community Hall where dinner was served to their many friends and to delegates of the Native Brotherhood.

Following the bridal dinner many speeches were made by immediate relatives and friends and also a speech from the president of the Native Brotherhood, Mr. William Scow of Alert Bay, wishing the newly married couple a long and happy life.

Mr. Caleb Williams was master of ceremonies, he called and directed the various highlights of the wedding and dinner and the cutting of the beautifully decorated wedding cake, which stood approximately seven feet high in three tiers. The bride and groom officiated at the cutting and many a girl and boy partook of the cake in hopes.

Evening was the scene of the wedding dance and to a crowded hall the orchestra played the Grand March, led by the bride and groom, while the bystanders threw confetti and colored streamers which soon covered those in the grand march. It became necessary at the conclusion of this dance to clean up the hall for the balance of the evening's entertainment. The various games that were played were under the expert supervision of Phillip McKay, one-time resident of Kitamaat and now residing at Campbell Island.

One of the games known as tug-of-war, in which there were four couples; the tug-of-war being done by string chewing was won by President William Scow, much to the delight of the invading delegates.

Mr. Oscar D. Peters of Fraser Valley had as a partner in this game Ethel Schooner of Bella Coola and they were running second in this mad string chewing contest until the laughter of his partner caused Mr. Peters to cough up his string, thereby losing all chances of winning. The lesson from this game is never to bite more than you can chew.

It might be mentioned that the hospital staff of the Bella Bella Hospital was present, and these girls more than contributed their share of the fun for this happy occasion and will be remembered as the best sports to the many visitors.

Many thanks are extended by the executive of the Native Brotherhood to the people of Bella Bella for the wonderful hospitality and homelike generosity enjoyed by us during our stay at your homes.

Bella Bella is a very progressive village and the visitor notes the well kept and comfortable homes and the industrious inclination everywhere. In sincerity we can always say "we was there."

Pretty Wedding At Alberni

A very pretty wedding took place Saturday night, December 20th in the community hall on the Sheshaht Indian Reserve, Alberni, when Douglas Robinson was married to Miss Katherine Gallic. Rev. F. E. Pitts officiated. The bride was assisted by Miss Elizabeth Robinson, sister of the groom, and the best man was Jimmie Gallic, Jr., brother of the bride.

After the marriage ceremony the bridal party proceeded to the photographers to have the happy event recorded in a photograph. Returning to the hall later, they and over one hundred wedding guests sat down to a splendid wedding feast. Numerous useful and costly gifts were presented to the bride. After the supper, the tables were cleared away and the happy company spent the hours till midnight in speeches and dancing to the accompaniment of an orchestra.

MISSIONARY FUND

The Kitamaat people donated the sum of \$416 to the Missionary Maintenance Fund of the United Church of Canada. In Kitamaat there is no resident Missionary; this town is visited by Rev. P. R. Kelly as Missionary on the "Thomas Crosby." Timothy Starr is the lay leader of the church.

The Women's Mission Circle of Klemtu, B.C., held a reception on Monday night of Jan. 2 for Rev. and Mrs. P. R. Kelly, at which time the Mission Circle contributed very handsomely to the Missionary Maintenance Fund of the United Church of Canada.

Two Weddings At Kitamaat

On Monday 29th December, Rev. P. R. Kelly officiated at a beautiful wedding, the principals of which were Florence Grant, daughter of Mr. and Mrs. Nelson Grant, and Allen Hall, son of Mr. and Mrs. Simon Hall. The wedding took place in the church at 11 o'clock, the bride being escorted to the church by the band and attended by six bridesmaids, the bridegroom by six groomsmen.

The bride wore a floor length white satin gown, with the traditional veil and bouquet, and attended by two little train-bearers. The wedding cake had four tiers.

At 12 o'clock the wedding banquet took place, at which time the Kitamaat Band played appropriate music to entertain the guests. This was followed by speeches, Gordon Robinson acting as master of ceremonies.

The reception was held in the hall during the evening, with the village orchestra supplying music for the dance.

The second wedding at Kitamaat took place Tuesday, December 29th when Ida Cross, daughter of Mr. and Mrs. Aaron Cross, was given in marriage to Fred Wilson, son of Mr. and Mrs. George Wilson.

Six bridesmaids were in attendance to the bride who wore a lovely white gown of shimmering satin and a veil upheld by two train-bearers. The bridegroom had in attendance six groomsmen.

Rev. P. R. Kelly performed the wedding ceremony, which took place in the village hall, the bride

Pemberton Festivities

By WILLIAM PASCAL

A large gathering took place here during Christmas, many from the surrounding villages came over to spend Christmas with us. Rev. Father Paterson was with us for the Nativity Feast and he sang the Midnight High Mass. The local Sisterhood sponsored a concert which was a success and our Community Hall was packed to the door.

We wish to extend our sincere thanks to Mr. W. Spetch, merchant, who sent about \$50.00 worth of sweets to our children and cigars to all the men. These were distributed at the concert. The local athletic club put on a smoker the following night with two wrestling matches and one boxing bout.

They certainly put on a good show. Our brass band was in attendance on both nights.

We wish to inform our friends from Bella Coola that we delegates from the interior have arrived home safe, but not sound, as our sea voyage home was extra rough, and we both took an awful beating. However, we landed in Vancouver 24 hours late and glad to be on land again.

having first been escorted by the band.

After the banquet, speeches followed and Timothy Starr acted as master of ceremonies. In the evening the reception was held, the Kitamaat orchestra supplying music for the dancing. At the end of the evening refreshments were served.

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BROTHERHOOD AND SISTERHOOD NEWS

"Pootlass - Plenty for All"

For countless years in the central area of the British Columbia coast in a village now known as Bella Coola, dwelt a native family who bore the name of Pootlass and to all tribes adjacent this name meant "Plenty For All." The name of Pootlass has been handed down from generation to generation and always with the greatest respect.

Many years ago a group of natives from Rivers Inlet took to their war-canoes and paddled to Bella Coola in order to approach the Pootlass family to state the reason for their journey. The reason for this trip was to make a bargain with the family to borrow the name for one of their sons whom they wished to have the honor of becoming a great Chief. This young boy for whom they wished the name had shown signs of inheriting wisdom and foresight; the name requested would bestow upon him a great honor and would be respected by his people who would serve him and honor his hereditary wisdom.

This bargain was made with the grandmother.

The grandmother consented willingly with the understanding that in the event of the death of the Chief who had acquired the name, the name would be returned automatically to the rightful owners at the village of Bella Coola.

It is legend that this young Chief upon whom the name had been bestowed had indeed become famous and was a great credit to the name. He accomplished many deeds for his family and his people and also lived to a grand old age. However, with the passing of this Great Chief to the Great Hunting Grounds, the name Pootlass was to be, according to the honorary bargain made between the two families, returned to the hereditary owners at Bella Coola.

In due respect to the hereditary names and crests of the families who have the honor of inheritance since time immemorial, it might be added that the taking of these names even by the rightful owners, are not taken lightly and great care and consideration must be formally exercised.

Now that the name of Pootlass was again to take its rightful place among the Bella Coola people. The rightful owner to the name of Poot-

lass, did not feel that he was worthy of the hereditary name, so according to tradition it would mean that he was to do some great deed in order to be worthy of the great honor which he was to inherit. The Chief chose the time when the Native Brotherhood was holding its 18th Annual Convention at Bella Coola and there would be present delegates and representatives from all parts of the Province of British Columbia and many distinguished native and white visitors alike. This was truly an opportune moment for a grand event. The Grand Banquet in the community hall was to be remembered as a token of goodwill in honor of the name to be accepted.

Toastmaster Caleb Williams of Bella Bella, B.C., called upon Alex King, to make a speech in opening the ceremony that goes down in history. After the introduction, the Chief was called and also one of the older Chiefs, who gave a long speech in the native dialect of the Bella Coola people, and thus the name of Pootlass was bestowed with the highest honor on its rightful owner, who would be known in the many years to come by the British Columbia natives as Chief Pootlass. The immediate family will change their name to Poot-

lass. This honorable occasion will always be remembered by the Native Brotherhood and the many visitors from the various parts of British Columbia on the 18th Annual Convention at Bella Coola by the fact that Chief Pootlass donated the sum of \$1000 to the treasury of the Native Brotherhood of B.C. to assist in the great work that the organization is carrying out for the welfare of the native people.

This truly represents an example of great honor that the native feels he must do in order to carry on the traditions that are his inheritance, therefore let it be said that great honor is due when a man sacrifices in order that we might live in sisterly and brotherly love.

May the blessing of "Plenty For All" carry on the name that returned to its rightful owner at the village of Bella Coola.

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About the Girls' Auxiliary

The Girls' Auxiliary to the Native Sisterhood at Bella Coola have an organization to be really proud of and are doing great work.

Under the leadership of President Susan Tallheo, Vice-President Mrs. Alex King, and Secretary Katie Nelson, this branch has about 20 energetic and competent girls to carry on the work which is within their jurisdiction. Through their organized efforts, they have been successful in keeping the Bella Coola Hospital from closing completely. The needs of the Hospital were taken care of by the girls in the form of many socials, dances, tea parties and raffles.

Miss McIntosh was the original organizer of this girls' club and can also be credited with helping the hospital to function, and together with Nurse McKay, they have made wonderful progress. Bigger plans are underway.

To date the girls have donated six hospital beds and more will be forthcoming. An expensive weighing machine is one of their contributions; they are buying an X-ray machine to replace the old one. It might be added that the Department of Indian Affairs has made a small contribution for the purchase of this machine.

The hospital was visited by Northern Vice-President Ed Bolton, Northern Interior Vice-President Charles Patsey and Vancouver Business Agent Ed Nahaney. Nurse McKay took time off to show the entire hospital to the visitors and introduced many of the patients from the surrounding districts.

This truly represents the necessity of organized efforts and the unity that is being spread by the organization of the Native Brotherhood of British Columbia to all corners of this province.

If there are any extra copies of Vol. I, No. 6 (May Special) issues not in use, we would very much appreciate return of these. We have considerable calls for this and other back numbers.

The Sisterhood At Bella Coola

The Bella Coola Native Sisterhood, better known as the Ladies' Auxiliary, comprise 50 members. This Sisterhood's splendid work for the village and the neighboring district is well-known. Under the leadership of President Flossy Webber, Vice-president Elsie Jacob, Secretary Daisy Tallheo and Treasurer Matilda Hans, the Sisterhood is well organized.

This organization must be attributed great credit for its work in helping each other and for the assistance that is cheerfully given to the aged in their declining years. The welfare of the children is in their care and no mischief is apparent as the visitor is shown around the many well-cared for homes.

The Ladies' Auxiliary has collected enough from the proceeds of bazaars and raffles and other forms of amusements to build an addition to the church for the use of the choir and Sunday School facilities. These proceeds amounted to \$2,500 and will take care of the necessary fixtures that are needed for the welfare of the community.

The upkeep of the large Community Hall is in itself a huge undertaking. The Hall is beautifully decorated and upon entering, your glance is stayed by the rich furnishings, the well polished floor and the generous curtains that drape the partitions. This work is done through the good will of the people—everywhere one ventures in the village there are signs of great care to make this a place to be proud of and a place to make one feel at home. May this spirit ever abide with those who give their time to bring credit to themselves and the Native race.

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Agriculture Brings Indians Good Return

Favorable prices for cattle and grain improved conditions for Indians living on Alberta reserves in 1947, according to the report released of the year's activities of the Indian Affairs branch in Calgary.

The total crop harvested in 1947 was 200,000 bushels of wheat, 350,000 bushels of oats, plus 150,000 bushels of barley and rye. The crops harvested in the northern reserves were good but inclement weather conditions cut down the yield considerably.

Indians benefited to the extent of \$300,000 from the sale of beef stock but the greatest return came from the oil industry in the Edmonton district. A total of \$300,000 was paid for lease on Indian lands in the Edmonton area.

Oil wells had been sunk or were being drilled on the Blackfoot and Stony reserves and exploration had been started in a number of other reserves. No producer wells have yet been reported on Indian lands.

Handsome Sums

Sales value of individual lots of land on the surrendered area of the Blackfoot reserve amounted to \$60,000, while lands and gravel rights which the Blood Indians have surrendered to the St. Mary's Dam project should account for an additional \$225,000. An extensive timber area on the

INDIAN 'MARSHALL AID' URGED BY CONGRESSMAN

GRAND FORKS, N.D. — A demand that the Marshall Plan be used to aid destitute American Indians before distributing taxpayers' money in behalf of foreigners in distant lands was made Wednesday by State Rep. Leo Nelson (R., 20th District) chairman of the North Dakota Indian Relief Committee.

"The Marshall Plan is supposed to take care of conquered nations," said Nelson. "It should be invoked right here at home. The Indians were conquered by the United States and are being woefully neglected. They should be taken care of before we extend ourselves in Europe."

Nelson said approximately one-third of the Indians on reservations in his section of North Dakota are on relief rolls, and some are close to starvation.

The plight of the Navajo and Hopi Indians in Arizona, New Mexico and Utah prompted Congress to approve \$2 million aid for them at the recent congressional session.

The southwest Indians, like those here, are willing to work, welfare agents said, but are handicapped by lack of economic resources on reservations, most of which are on poor land.

Pelican reserve is being developed. Initial logging operations began in this area in the vicinity of Pincher Creek recently.

—Lethbridge Herald.

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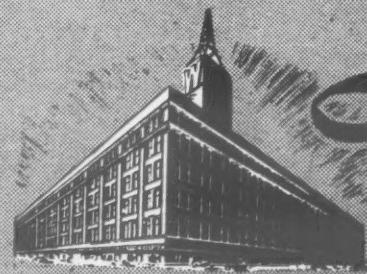
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